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random sample of families covering all levels of living in the community was selected, and, following the universal weighing-method, every item of the diet was weighed correctly to an ounce in these families. The International Scale of Family Coefficients was used to calculate the number of consumption units in each family, and data was carefully analysed for working out the mean intake of diet per consumption unit and the intake of calories, proximate principles, minerals and vitamins. Simultaneously, a medical examination of all members of the families selected for the survey was also undertaken; in the course of which along with height and weight measurements a general clinical examination with special reference to abnormalities of hair, eyes, skin, lips, gums, tongue, and the peripheral nervous system was done. While a detailed summary of the above survey would be inappropriate in a sociological study, some of its main conclusions will not be out of place here:

(i) The picture of nutrition emerging from the survey gives room to believe that there is mild sub-nutrition in the 'rich' and 'well-to-do' families and mild malnutrition in the 'average' and 'poor' families.

(ii) There is a sub-clinical deficiency of thiamine, riboflavin and Vitamin A. Phrynoderma of the skin, cheilosis, multiple fissuring of the tongue, gingivitis, and xerosis of the conjunctivae are fairly common in the community; their incidence being greater on the lower strata. The use of un-milled, slightly home-pounded rice explains the lack of any gross Vitamin B^1 deficiency. It may partly be explained also by the consumption of fermented palm-juice in nearly all sections of the community.

(iii) The protein intake is slightly inadequate. This is more apparent in the families classed as average and poor. In the lower income brackets the intake of fats is also insufficient.

(iv) With the exception of venereal diseases and malaria which are evenly distributed in all levels of the society, the incidence of other diseases—particularly deficiency diseases—is much higher in the lower income groups.

As a rule menfolk eat first, women follow. Children are served as soon as the meals are cooked. Among men, it is expected that the elders as well as others occupying a higher position in the scale of kinship should be served first and younger members of the family should wait for their turn. But during the busy season, or

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361 489 station is Kalikiri, at a distance of 10 miles. The nearest commercial centres are Kandur and Kalikiri, where grain, tamarind and jaggery are sold in large quantities.

465 [804] *Economic condition.*—The customary rates of wages are—in money—men 3 annas per day; women 2 annas per day; in kind—three measures of paddy or ragi per day and a small quantity of food in the afternoon. The measure is half a Madras measure.* Or a man may be given two annas and a meal.

435 Current prices—

Rice	...	...	...	8 local measures for a rupee	
Ragi	...	...	...	10	„ „
Sazzulu	...	...	...	10	„ „
Cholam	...	...	...	9	„ „
Tamarind		...	...	As. 2–6 per viss.*	
Jaggery	...	...	...	As. 6	„
Chillies	...	...	...	As. 8	„

426 The village debt is estimated at Rs. 2,000.

There have been no good rains for the past three or four years and consequently there have been successive failures of crops. The ryot has therefore been obliged to borrow money for buying bulls, and grain, and to enable him to pay his rent. For these reasons there is much indebtedness in the village.†

There are only two families who have liberated themselves to a small extent from debt once incurred.

[452] There is no Co-operative Credit Society.

435 Wet lands sell at Rs. 400 to Rs. 1,000 per acre, dry lands at Rs. 40 to Rs. 60. It is only recently that the prices have gone up. Formerly they were selling at a lower rate, the maximum rate being about Rs. 500 per acre. The rise in price is due to the fact that there are more ryots than land and demand is unsatisfied.

796 *Expenditure on religious festivals.*—At one annual festival, called Paleti Gangamma Jathara, about Rs. 60 or Rs. 70 are spent. Nothing has been spent on new temples in recent years and no advantage is taken of the Agricultural Loans Act.

•164 [759] [743] *Sanitary condition.*—Neither malaria, cholera, plague nor small-pox are prevalent. For ordinary ailments people get themselves treated by two native doctors in Kandur, two others in Somala at a distance of 4 miles and one other there in the village itself. For more serious diseases people have recourse to the hospitals at Sodam at a distance of 12 miles, or at Vayalpad or Piler, at distances of about 20 miles.

562 Though there are two Muhammadan families they do not observe purdah.

364 Night-soil is not allowed to accumulate in the village, but the sullage water is allowed to sink into the ground in every house. In some houses there are cesspools where this collects, and pollutes the air around.

312 For drinking purposes water is got out of a well about half a furlong from the end of the village nearest to it. For other domestic purposes, only two houses, one Brahman and one Kapu, have wells in their backyards. All the others get water from the well above mentioned for all purposes. The water in the two wells mentioned is brackish.

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* It follows that one local measure of paddy weighs about 1¼ lb.; of rice, ragi, sazzalu or cholam about 1¾ lb. A viss in Madras is a little over 3 lb.—Ed.

† In 1917 there were good rains—vide under Gownipalle, *Festivals*.

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426 Money is lent at about 9½ per cent interest per annum. The registered capital is a little over a thousand rupees. There are forty-six members. There is a Secretary, a President, and a Treasurer, all honorary posts.

435 Dry land sells at from Rs. 100 to Rs. 150 per acre; wet land from Rs. 400 to Rs. 800. There has been a rise in prices owing to the increased demands for land and insufficient supply.

426 Under the Mysore Agricultural Loans Act loans nearly to the extent of Rs. 1,200 have been taken up at 4 per cent interest per annum from the Mysore Government.

796 *Festivals.*—A great festival is held at irregular intervals in honour of the goddess Gangamma, the tutelary goddess of the village and its fields and crops. There was a celebration in 1911, and another, prompted by a succession of bad seasons, in 1917. This last was celebrated from the 22nd to the 29th of April. The inhabitants of sixteen villages took part, every family making some contribution, and some 10,000 people congregated in Gownipalli. An image of the goddess is made of rice-flour, copying the silver image in Punganur. It shows only the neck and head, [782] wearing a lofty head-dress. Before this image some 2,000 victims are sacrificed. The first sacrifice is that of a male buffalo; this takes place at midnight, and is followed by that of two or three goats. In the following morning 21 buffaloes are sacrificed. Throughout the festival there is great rejoicing and weird dancing at night, with *kolattam*, short sticks held in the hands and beaten together. Finally the goddess is carried in procession, with drums and cymbals, to the water and thrown in, and there she dissolves. This year there have been good crops and all the tanks are full. [782] The animals sacrificed, in addition to male buffaloes and goats, are rams and cocks. The Brahmans take no part in this festival. The village officers make money out of it, the patel may get Rs. 30 or Rs. 40.

• 164 *Sanitary condition.*—Malaria is always prevalent. The water for drinking purposes is bad and the village is situated in a low marshy place. Two years ago the village suffered from cholera. There were about fifty deaths. It is free from plague. This year (1916) there was an attack of small-pox, with some deaths. In disease 759 people get themselves treated by native doctors. The nearest [743] hospital is at Srinivaspur, but no advantage is taken of it, as they regard it as most unsatisfactory.

352 All kinds of filth and dirt are allowed to accumulate in the courtyards of the houses. Cattle are housed there only and people sleep near these places. This is to a great extent minimized among the Brahmans.

582 No infant marriages are allowed in Mysore. The bride must be at least eight years old and the bridegroom sixteen years.
[582] All Muhammadans observe purdah.

313 Water for drinking purposes is found in abundance. All the Brahmans drink water got out of wells in their backyards. Others drink out of a well about half a furlong from the village and out of the stream aforesaid. Almost all the water is fresh. But it has a tendency to bring on malaria.

871 *Education.*—There is one school, but the accommodation is insufficient. The classes, about seven in number, are held in two

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426 poorer classes, when they find that their debts have overgrown their income, generally hand over their lands to the lenders of money.

167 Emigrants leave the village for two reasons:—(1) indebtedness and (2) want of sufficient work and means of living. As previously stated two families of weavers have gone to Rajahmundry for factory work, and one family of Komatis to the Gōdāvari Agency. Some of the Panchamas and toddy drawers go to Rangoon, Moulmein, Singapore, and formerly went to Natal and the Transvaal. They return at the end of 1½ or 2 years. Some have made a little profit by going out, but not much. One effect of such emigration is to prevent people from lending money freely to all. The poorer classes do not get loans so easily now for want of security.

164 *Sanitary condition.*—There is no malaria. Six years ago there was a heavy attack of cholera, the number of deaths being between 150 and 200. It was impossible to keep any accurate account. Two years ago there was a serious attack of smallpox, when about 160 adults and children together died. It is significant that among Brahmans not a single person was attacked by either of these diseases. Among the Vaisyas the number of deaths was 5 and 3, respectively, among the Sudras it was 50 from cholera, 60 from small-pox. All the rest of the cases were in the lower castes. The death-rate of the children was far greater than that of adults.

165 The village statistics show 480 children born in the five years from 1911 to 1915, 321 under 14 years of age dying during these
759 years. The record of births is probably very defective, but the rate of mortality among infants and young children is certainly terribly high. There is no effective medical assistance available. The quack doctors of the village are merely deceitful and ignorant and practice the trade with no schooling or knowledge. Men following various occupations, who do not earn much at their proper calling, are the doctors of the village, who administer red or black powders to the patient one after another, call the fever this and that, starve the patient for 15 or 20 days, keep him in comfortable delusions all the while, and having made up 20 or 30 rupees send him to an untimely grave. The villagers prefer to entrust their lives to these doctors than to risk them in the hands of an English trained doctor. The hospital assistant near by has not won a good name for English medicine.

The wife of the barber is the nurse for all cases of pregnancy, and the general authority on all cases of feminine complaints.

758 For want of education, people do not observe the elementary principles of sanitation. For instance in times of epidemic diseases they do not isolate patients. They spread the disease by cleaning all kinds of cloth in village tanks. They do not reveal the disease immediately after the attack. They keep the patients in crowded houses and move and eat and sleep very close to them. Even for ordinary fevers, the patient is starved for 5 or 6 days, so that he will be weak and useless for work for a number of days afterwards.

511 The poorer classes are often subjected to disease for want of
356 healthy and sufficient food, and clean surroundings. Every poor man has two or three cattle at least; and their huts being crowded, with limited space, it happens generally that the cattle are kept